

LESBIAN
THE **TIDE**

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A FEMINIST LESBIAN PUBLICATION, WRITTEN BY AND FOR THE RISING TIDE OF WOMEN TODAY



Is RoMANce Dead?

Lz.

LESBIAN NATION INDYKES **Ms.**

The LESBIAN TIDE

VOLUME 4, NUMBER 1

TABLE OF CONTENTS

ARTICLES

What to do About Ms.	3
InDYKement Against Ms.	5
Ms. Magazine and Accountability	7
Inter-Office Memo from the Desk of Gloria Steinem	7
A Kiss Does Not a Revolution Make - part iii	12
40 Acres and a Mule	23

CARTOON	21
---------	----

CLASSIFIED ADS	17
----------------	----

DEDICATION	Back Cover
------------	------------

FICTION

Is RoMANce Dead?	6
From My Journal	9

FROM US	4
---------	---

LETTERS	4
---------	---

NATIONAL NEWS	18
---------------	----

POETRY

Ode to the Lesbian Movement	9
Past Perfect Tense	10
Untitled by Pat Parker	10
Invocation to Sappho	19
To Make a Puerto Rican Revolutionary	20
Untitled by Pat Parker	20
Exposure	21

REVIEW: The Priscilla Principle	11
---------------------------------	----

SISTER TO SISTER	17
------------------	----

SPECIAL ANNOUNCEMENTS	17
-----------------------	----

TIDE ANNIVERSARY PHOTO	14-15
------------------------	-------

The opinions expressed in this magazine
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WHAT TO DO ABOUT *Ms.*

THE ALUMNAE

By Mary Gauerke



"Progress!"

7-25

1973, The Register and Tribune Syndicate

by Karla Jay

The Lesbian community has been complaining long and hard about *Ms.*'s obvious and almost overwhelming neglect of Lesbians. And our criticisms have been entirely just. In the two years that *Ms.* has been publishing now, I've seen only 5 articles by Lesbians.

Why haven't there been more Lesbian articles in *Ms.*? *Ms.*'s response to a letter of complaint from a Lesbian organization stated something to the effect that they do not receive any articles of "quality" from Lesbians. Imagine if they said the same thing about Black women! Why is racism always so much more apparent than sexism?

What is *Ms.*'s concept of quality? Rita Mae Brown wrote a book review of my anthology *OUT OF THE CLOSETS*, and her review was turned down by *Ms.* as "too political." (too feminist?) Another article written by Rita about the SLA Lesbians was rejected as being "of limited interest" (while at the same time, the SLA was getting front page headlines, week after week in the mass media).

Only Sappha herself knows for sure what goes on in the editorial minds of the women at *Ms.* and what is behind their sexist discrimination. Surely, at this point in the Women's Movement they can't say we don't constitute a large enough number of women. We disproved that in 1969 at the Second Congress to Unite Women in New York, when, after Susan Brownmiller had offhandedly dismissed Lesbianism in the *New York Times Magazine* as a lavender herring (that is, too insignificant to pay heed to), we stood up en masse at that convention and showed we might even be a *majority*, or at the very least a substantial minority.

Probably, *Ms.* is worried about their advertising. If advertisers thought that *Ms.* is catering to a largely Lesbian audience, they would probably cut off the funds. After all, a razor blade company would only advertise for Lesbians if they thought we would oblige them by cutting our throats with their fine product. And we should *never* forget that, politics aside, *Ms.* is a *business*, and their main concern is, you guessed it, money, money, money. They are one of the few magazines ever to break into the black after only two years of operation (let alone to branch out into books and television), so it shows

you that they have spent a lot of energy in that direction.

Since their main interest is money (and how many businesses don't have that interest — let's stop kidding ourselves), the only way we can effect any change in the editorial policy is to threaten the economic base of the magazine.

But before giving my solutions, let me point out that our aim should not be to destroy *Ms.* We have our just complaints and lately they have had some ridiculous hetero articles like "Is Romance Dead?" — articles that could have been published in the likes of *Seventeen* or even *True Romance* — but in general *Ms.* is superior to the run-of-the-mill "ladies" magazines and does spread some tinkles of feminist consciousness to more women than any other magazine in the country. In fact, part of our ire is due to this expectation of better and more liberated articles from them. It's a magazine that most of us, including myself, would like to write for. More importantly, despite the fact that *Ms.* seems, for all intents and purposes, to be moving in the direction of the male capitalistic oppressors, they are still our sisters and as such they are ultimately part of the oppressed and not the ruling class, so our real rage should always be against the true oppressors and not against those who have had the myopia to emulate them.

So warned, let's impolitely aim for *Ms.*'s economic throat. The first thing we can do is to start a letter-writing campaign, in which you, irate Lesbians, cancel your subscriptions. Your letters are most effective if you do this, because you should remember that advertisers pay on the basis of the size of the circulation of the magazine, so if we cut their circulation, we cut their income. Many other Lesbian magazines (see the recent issue of *Lavender Woman*, for example) are also thoroughly pissed off at *Ms.*, so our refusal to read *Ms.* could become a national and coordinated effort. A substantial outpouring of angry letters (even from those without subscriptions to cancel) could cause a change in editorial policy. Remember that a lot of companies get queasy when they get even ten letters claiming that something is wrong with their product.

If such a peaceful tactic fails, local New York groups could then picket day after day the offices of *Ms.* It would be interesting to see how many of our "liberated" sisters at the magazine would cross the picket lines. But more importantly, I stress *daily* picketing, since a one-day affair in which there is a lot of media attention would only give *Ms.* free publicity in the news, with their side starring. It could even backfire to the extent that frightened men and women would start buying *Ms.* just because some crazy Lesbians are ranting in front of the offices (reverse psychology, anyone?). And so the goal of this type of action would be a long-range show of determination, pressure, and embarrassment, and not a one-shot media barrage which usually backfires when directed at media groups, because *Ms.* could conceivably benefit from even negative publicity.

A last and most drastic measure would be to seize the offices of *Ms.* magazine. This action would have to be as well-coordinated and planned as was the takeover of the *Ladies Home Journal* in 1969, which, in my opinion, was one

Continued on page 22

FROM US...

TO US...

ON LZ.

The August issue of *Ms.*, with its heterosexist cover photo and feature article, "Is Romance Dead?", finally unleashed our Lesbian rage. We have had enough of their "super-stars only" policy for Lesbian writers, their recent denial that *Ms.* is a feminist magazine and now, their hetero bias turning into editorial endorsement of straight romance. With *Lz.*, the magazine for the "professional" dyke, we rest our case.

♀

OPEN LETTER TO THIRD WORLD WOMEN, part 2

Putting together an issue of *The Tide* around the theme of Third World women was a new experience for us, as a collective of white women. In the future, we'd prefer to work with a Third World sister in organizing and selecting Third World contributions on a regular basis. We look forward to all Third World sisters sending us your input. We plan to spread your material throughout all future issues of *The Tide*.

We are also looking forward to organizing a workshop among collective members on racism, Third World consciousness, class consciousness and related issues.

We need your criticisms, suggestions, anger, encouragement. Whatever steps we take beyond this issue of *The Lesbian Tide* that relates to your different needs and cultures, will depend, in part, on your honest feed-back.

Learning from each other will go from there.

♀

COVER DYKES MISSING

All potential contest winners, please send us the far-out photo of yourself you'd most like to see on the cover of *THE LESBIAN TIDE*.

♀

RIGHT ON RITA!

The Tide Collective wishes to give thanks to Rita Goldberger, who has left the collective and is moving to another city. Rita was into everything, from editorial to circulation to production to advertising to finances to shit work — a dedicated activist. And who can forget the "Rita Right" columns that brought so much insight and humor into our community and feedback from it.

In appreciation for the struggle,
The Tide Collective



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Letters to the Collective

Lesbian Tide Collective,

The July issue of *THE TIDE* is, I assume, beneficial for a lot of sisters. The sisters who come to mind immediately are the white sisters who make up the Tide Collective. The sisters I suspect worked very hard to respond to a need for Third World women to vocalize, as well as allowing the sisters of *THE TIDE* to fulfill some of their own needs. It allowed the National Black Feminist Organization to very emphatically express itself through our very beautiful sister Ms. Sloan. Also, this issue allowed Third World women to talk about their lives individually and collectively, i.e., Gente. And finally the sisters similar to myself who have experienced a great deal of anxiety pains over sharing a few words with sisters in the form of a poem. To the sisters of the Tide Collective I congratulate you on your attempt and hopefully success in beginning a process.

This issue has done a number of things for me, the prime importance however goes to my being able to formalize into words my thoughts about certain inherent beliefs I hold concerning Sisterhood and the American way. For the purpose of analogy and criticism, I shall refer to two specific interviews.

Double Trouble for Black Women: An interview with Margaret Sloan left me shaking my head in agreement with some points and total disbelief and rage with others. I have no problems with women who have been a part of the most deep-rooted tool of oppression in this country, the education system. Malcolm called the end result a ticket (degree). However, it has more times than not been a ticket without access to some transportation vehicle. In the final analysis I suggest it is much more important to know what the ticket is saying and all its implications. I suggest to Sister Sloan that it is Not the "over educated who get it together anyway" but the ones who, after having escaped from slavery, committed themselves to go back time and time again to help others and the ones who stomped all over this country to teach and preach about what it means to be oppressed and the importance of self validation and the ones who were too tired to stand another time when there was an empty seat available. And if those oppressed people are fortunate enough to have someone within their own ranks who has learned the language of the oppressor it is more the better, for then lines of communication can be started. But not only must that language be learned, that person must have a ticket to attest to the fact that it has been learned in order to sit at the table and demand liberation.

It is a dangerous assumption to think that anyone born and raised in this country has not been socialized to think in terms of class, i.e., overeducated — together, not having time to shit."

I think it is glorious that the sisters of NBFO are able "to get together and organize across so-called WHITE-DEFINED class lines" (as Margaret Sloan claimed in the interview in the July *TIDE*), but I hope it is not at the expense of Lesbians and to the advantage of homophobic Friedaneans, who come from all classes and in all colors. It was very easy for black lesbian sisters to get it together with black brothers in the civil rights movement as long as their lesbianism was kept to themselves or they were able to take the dyke jokes. I hear, understand, and accept the women who organized NBFO. I reject the premise that the oppression of any Third World woman is not the business of all Third World Women, regardless of color. I suggest that NBFO's ethnocentric objective is antiquated. Finally Sister Sloan, being in the Civil Rights Movement does not a non-racist make.

It would be totally redundant to talk in length about WE HAVE TO BE OUR OWN SPARK.

Third world affects me on a very political-social level; Sisterhood hits me in the gut. Softball is not my stick, but Sisterhood is my dream and my reality and it comes in many ways. Sisters of "Gente," it is through you that I have again been able to see the spark at the end of the tunnel and reaffirm my truth in Sisterhood... and ain't I a woman.

Roslyn Allen
Black, Lesbian, Feminist
Touchy feely worker from downtown L.A.

Continued on page 25

LESBIANATION SUPREME COURT
FOR THE STATE OF LESBOS

LESBIAN NATION,

Plaintiff,

vs.

Ms. MAGAZINE,

Defendant.

No. 69-696969

InDYKEment

against

Ms. magazine

On behalf of six million (6,000,000) Lesbian women and hundreds of thousands of women-identified feminists in the United States of America and many millions more around the world, *The Lesbian Tide* magazine charges *Ms.* magazine with:

**GROSS NEGLECT AND PSYCHIC GENOCIDE AGAINST LESBIAN WOMEN
SEXIST AND HETEROSEXIST REPRESENTATION OF WOMEN
PERPETUATING ANTI-FEMINIST ATTITUDES AND POLITICS: ELITISM, PROFESSIONALISM,
CLASSISM, SUPERSTARISM, AND DOLLARISM.**

To wit, in or about the two years from Spring, '72, until August '74, *Ms.* Magazine:

- 1) Has published 5 out of 505 major articles (.99%) by Lesbians about Lesbians' lives and needs:
 - a) "Can Women Love Women?", Ann Koedt, August, '72.
 - b) "Return of the Amazon Mother", Jill Johnston, Sept., '72.
 - c) "Lesbian Mothers", Del Martin & Phyllis Lyon, October, '73.
 - d) "Jill Johnston", Susan Chase, November, '73.
 - e) "After Sexual Politics", Kate Millett, June, '74
- 2) Has printed 9 out of 531 letters (1.7%) by, about or relating to Lesbian women.
- 3) Has employed only one active, public Lesbian woman on its editorial staff (Margaret Sloan left *Ms.* magazine in June of 1974.)
- 4) Has printed innumerable advertisements which consistently portray women:
 - a) in exclusive relationship to men (slick, marketable, heterosexist role relationships).
 - b) in looksist fashion model imagery.
 - c) in professional, classist roles, based on heterosexist standards.
- 5) Has consciously and compromisingly published a magazine owned by a male corporation: to wit, Warner Communications, largest single *Ms.* stockholder (44%).

BE IT THEREFORE RESOLVED: that until *Ms.* magazine re-evaluates and begins to adequately represent the politics and life-styles of Lesbian/radical feminists, we the Lesbian Nation cancel our subscription and support of a magazine whose pages have cancelled our reality.

Is RoMANce Dead?



by Gudrun Fonfa

Is rain wet? Is a rose a rose?

She walked into the party, in crisp jeans, a workshirt, and red suspenders, which rubbed against her nipples and kept them erect. She sat down and put her warm arm around my knee. Need I say more? For a week I lay stretched on the rack of infatuation. The poems gushed from a rusty faucet. "The impact of you has rocked me like a baby in a cradle — in a treetop — in the wind — in a song." Could this come out of me, *baby*, *helpless*, could this be me? I was determined to rectify matters at once.

I had been in the process of reclaiming my body, of being monogamous with myself, of being self-sufficient sexually. I trashed coupledness, I saw around me women in the vanguard who condemned celibacy, but who sniffed after movie stars, who seemed not to have evolved alternatives to male-defined relationships. Somehow in my heart of hearts I believed in exceptions but I didn't think I could be one of them. I saw my sexuality as contaminated by the culture, I saw orgasm as goal-oriented love-making. I knew a touch must not be part of a program, but solely for the sake of that touch springing from affection. I had not been sufficiently feminist with the women I "took" to bed, and with men it had always been humiliate or be humiliated. A fruitful year of celibacy, a year of independence coursing through my veins, a year of trashing lookism, a year of growing to love the richness of my fat body,

a year of knowing myself complete without a mate; made this churning, yearning, instant adoration seem like the roof had fallen in.

At the time the plaster was indeed flaking off the ceiling, I read "Is romance dead?" in *Ms.* All the way through for some "silly" reason I kept expecting that once I got past the fantasies of Henry Kissinger, somehow I was getting to the part where the author's womanblindness miraculously disappears and she discovers those women in her consciousness group and love like lightning, lavender lightning, flashes through her. Well it didn't. I guess it's because many women (who consider themselves feminists) but who still haven't closed the door, because the man's got his foot in it, see women as a second choice, or in Barbara G. Harrison's case, see no choice at all, because they don't *see* women at all.

Well, what with plaster in my hair and *Ms.* pulling the rug out from under us, I was getting angry.

I was raised by Marxists, so his name carries a lot of weight. We were a godless family, so you can just imagine the word of Marx. I even knew that it was his daughter who first played Nora in Ibsen's *A Doll's House*. So when I read the quote from DeBeauvoir quoting Marx, I quivered in my hiking boots. When *they* say the primary relationship is man to woman, it's like saying capital to labor; then it came back to me, it's not capital to labor, it's capital over labor, and it's man over woman. Okay, Marx was a man in the Victorian age and we are all of our age and he may feel as a man that it's man to woman, and it may be for man, but for women, it's woman to woman. And if that leaves men out in the cold or stuck with each other, I'm not about to rescue them, and I sure as hell don't want *Ms.* magazine rescuing men. Remember the most often quoted question in the fifties was "Is chivalry dead?" (Does a bear shit in the woods?)

I read around for support and came across George Sand's letters.

"Now, you ask me if you can be happy through love and marriage. I do not believe that you will be happy through either, I'm convinced of it. But if you asked me in what other conditions, the happiness of women may be found, I should tell you that as I am unable to shatter and remold society entirely and well knowing that it will last beyond our own short sojourn here in this world, I must place the happiness of women in the future in which I firmly believe, in which we shall go back to better conditions in human life, in the bosom of a more enlightened society in which our intentions will be better understood and our dignity better established."

We are that future, or we are at least responsible for that future. I see that a strong counter-revolution has begun. Just the same way as after the Second World War, it was insidiously waged, women were lured back into the home, Barbara Harrison's article is counter-revolutionary, luring us with romance Back to men. Yes we have gone "too" far, and yes we will go further, we will go Forward to women.

"HAM ON RYE" from a woman *

"RoMANce"; *Ms.*, why didn't that linguistic clue ring your feminist alarm bell? I had planned to write a satire, to ridicule my "romance," to see the joke behind it, to laugh at the imitation loving, the manufactured feelings, the way I lived in the ego state called scared child. Life was exhilarating alright,

Continued on page 8

INTER-OFFICE MEMO

from the desk of Gloria Steinem

(These are excerpts from interviews with Gloria Steinem in the LESBIAN TIDE Nov. '72, Jan. '74, taken out of context.)

- I think we need more feminist philosophers. No one is ever going to believe that we aren't mere imitators until we have written down ideas of what the future could be like.
- Sometimes it troubles me that there is so much emphasis in the Movement on sexuality. We are ending up oppressing women who don't have that much sexual need. Some women's energy goes naturally into other things . . .
- At the broadest level the issue is usually an image problem, or to be exact, they are personal fears disguised as image problems. There are women who say, "it (the lesbian issue) is bad for the movement because it will scare women away. Of course it's an issue, but we can't take it up now because we have to appeal to more women," and so on. I think this often conceals personal uptightness and fears . . .
- We really are proud of the variety that we represent; an incredible variety of women's experiences coming from education, no education, poor white trash, all kinds of people. But everyone is overworked; our staff does not always have the time to really go out and look for material as they should. Then too, there are certain skills that you need to run a large magazine. So, not everyone was selected for her feminist politics. They are all feminists, but they are also people who knew about coldtype and linotype, etc. You have to understand that I sit there and get the other side (problems with putting out a professional magazine) all the time. Maybe I'm not seeing the whole picture accurately, but we often invite people in to talk about politics with the staff.
- I don't think there is any (economic) system that does answer our needs. We have not had the experience of a nonpatriarchal, nonracist system. So it's very hard to speak of an example. It's going to have to evolve organically. We're going to have to keep our heads very open and not get into the old labels. The danger of co-optation or selling out is that a few women might take positions and not remember that they are feminists. But the whole society is so damn sexist, so no matter what level you are at, you are still, as a woman, shit!
- We have to keep them (leaders) responsible, and I also think it doesn't matter if you get kicked in the pants when you deserve to get kicked in the pants. This solidarity that we try to present is sickening.
- I'm really tired of hearing myself! I would like to learn more. I would like to just sit down for a year and talk to other people, read, think. We keep saying the same things over and over, but we would also like to have the luxury of expanding and learning and working out how the future might be.
- I've been asked if *Ms.* would be here if it wasn't for the Women's Movement. I don't think it would be . . . no, I think it's a product of a sensibility. Hopefully *Ms. Magazine* won't have to be here one day. It would be nice if we could work ourselves out of existence.

Ms. MAGAZINE AND ACCOUNTABILITY

At a workshop on "The Media and the Hidden [gay] Minority," a question from the audience precipitated the discussion below between panelists Margaret Sloan (author and National Black Feminist Organization organizer) and Lin Farley (Lesbian Feminist Liberation).

Lin begins: "As for *Ms. Magazine*, thirty percent of your readership is lesbian and that's a big fat fact. You didn't cover the hearings, you're not talking about lesbianism and feminism. I know about dealings with the magazine in private and I'm gonna say it in public. Gloria Steinem even spoke at the hearings and still no one covered the goddamn story. I'm tired of hoping for a change and I'm tired of hushing it up." (Applause)

"... Gee, I don't think you could have found anyone more excited about *Ms.* when they first started publishing than me and everyone I know, and I've been in radical politics a long time. They didn't set out to be exactly radical, but I thought it was one of the greatest things that ever happened. But their coverage of lesbian issues has been abysmal. They are still back with D.O.B. type reportage with Del Martin and Phyllis Lyon and 'those poor homosexuals'. The whole question, the whole connection that came out of the Second Congress to Unite Women (1970) between lesbianism and feminism has never been adequately covered in *Ms.* We've even had statements by N.O.W. in which top women came forward to say they understood the connection between feminism and lesbianism, that when a woman devotes her life to, and makes the most important people in her life other women, that is Essential Feminism. I know that part of my lesbianism, my turning to women has had to do with a latent feminism that I didn't recognize for a long time. I was not taking a back seat to any man, I could find more reciprocity, more fulfillment as a human being in an equal relationship with another woman; THAT IS FEMINISM, dammit. And I want to see it reflected in *Ms.* I want to say that it's hard to talk about this because I'm a sister, I'm a feminist and I don't want to be put in the position of knocking efforts by other women but I do want to call for accountability, I want to call for responsibility and I am going to call it the way I see it from now on."

Very briefly now I should like to answer Margaret's statements:

1. *Ms. has never claimed to be a feminist publication.*

This kind of equivocation is appalling. But even if *Ms.* has only pushed itself as a platform for what's going on with women, why is it so hard for you to admit that part of what is going on with women is Lesbianism? All over this country there has been an explosion of women-with-women relationships. It is one of the more profound aspects of the third wave of feminism in this country. This is documented now in statistics showing divorce rates and upsurge of single women in proportion to the rest of the population. Right now I can name at least 20 women off the top of my head who I personally know were married and because of the movement and its impact have left their husbands and sometimes their children and embraced women. If this is too radical for you to cover in depth at the very least do something about the drama

Continued on page 8

Ms. ACCOUNTABILITY, Cont. from page 7

of women who are publicly coming out! There is a story in it and a good one. Maybe you simply haven't found the right writer. Finally, if as Margaret says, the lesbians on your own staff haven't the courage to come out, look at yourselves and the peer pressure you must be exerting which makes that difficult to do. If you do that and you still can't see the story in those women who have exposed themselves then you can join the rest of the print media in being at least ten years behind your audience.

2. The problem of New York chauvinism.

This is a real problem. But somehow I get the feeling you think lesbians are only active and visible in New York City. Do I have to even bother to contradict that? It's farcical. Intro 2, the gay civil rights bill, has been passed in ten different cities across the country. The Intro 2 hearings included a roster of top-notch women speakers: Steinem, Norton, Wilma Scott Heide, Guggenheimer, et al.

3. There has been no publishable lesbian material.

This just doesn't wash at all. If you are really interested in covering an issue then figure out what you want and either assign your own people to go out and get it or commission people to do it.

Margaret Sloan: I would like to respond to that because I was a writer-editor-whatever for *Ms.* up until June. I was one of the lesbians on *Ms.* At no time that I have been associated with *Ms.* or since I left, has *Ms.* claimed to be a feminist magazine. It claims to be a platform of what's going on with women in this country. I think part of the excitement about *Ms.* was that we had nothing, so when it came out everybody, including some of us on the staff, expected it to be all things to all women. Okay, I think that's the number one problem. Never in *Ms.* press releases, in anything surrounding *Ms.*, was the word feminist used to describe the magazine. As one of the lesbians on the staff (some of them are still there, some in the closet, some are not, though I think it's tragic that lesbians have to remain in the closet on a feminist, uh, on a magazine from a platform of the women's movement), I must say that you underestimate the input and the action that went on and is going on among the staff.

The third thing I want to say, which is very important, is that one of the biggest criticisms of *Ms.*, as of other magazines that come from New York, is that it is chauvinistically New York to report constantly on this meeting, or that march, or Intro II, even every three months.

The fourth thing is that when *Ms.* first began and up until the last nine months, cause that's when I left... most of the articles that came from women — every woman in this country feels she's a writer and she feels *Ms.* is where she wants to put her stuff. The problem with so-called Lesbian articles was that ninety percent of them were coming-out stories: how I came out, how it was difficult. There was no place for these articles to go.

This is not to say that the criticism is not well-founded but it underestimates the lesbians on the staff of the magazine who must explain to straight non-feminists and feminists what lesbianism is all about. And one of the good philosophies of *Ms.*, although I think it is one of the rare good philosophies of *Ms.*, is that it is a combination of all different kinds of women. More so, I think, than the *Village Voice*, *The New York Times* or "*Sesame Street*," I think you have women of different classes and backgrounds. The problem is, we must see in the next five years who wins.

Reprint from Off Our Backs, June 1974

Is RoMANce Dead, Cont. from page 6

my pulse speeded up with anxiety, with self-criticism. At last an object for my sweet love energy. I wore my old IUD as a ring on my finger. I painted her a painting of a strong screaming woman. I cried through the last hundred pages of "Well of Loneliness," (sexism or no sexism, weren't their Lesbian sacrifices due to pre-feminist oppression?) During my celibate year the only book I cried over was an art history textbook.

I thought I could make fun of the way she washed my face with a washcloth, when I helped her move her furniture to a new house, but I can't. I thought I could make fun of the way I screamed in her car when I remembered something rotten a man had said to me, and when I told her, she screamed too. I thought I could make fun of the way I love seeing her with women she loves who love her every bit as much as I do. I would if I could think of anything funny about it.

We are pioneering feminist love and there are thousands just like us, and it's easier than I'd have thought. I hear of women making it with men, I hear how they struggle and I can't help wondering why they bother. We are exploring, experimenting, playing with tenderness and trust, but it's not a struggle, it's a delight. Romance, according to Funk & Wagnalls Handy Standard Dictionary & ATLAS, means, "Delight in what is Chivalrous, Adventurous, Fanciful or Mysterious."

We qualify for two out of the four, adventure and fancy are woven into our friendship. Yes, the roof fell in, but we get to lie back at night and through the crack look up at the stars!

"*He sent me two dozen red roses! I loved it!" He wrote me a poem! Last year I would have killed any man who offered to buy me a ham on rye."

"Is Romance dead?" lead article in *Ms.*, July, '74

♀



FOR LESBIAN LOVE

ODE

TO THE LESBIAN MOVEMENT

FROM MY JOURNAL

for Jan Feild

by Gudrun Fonfa

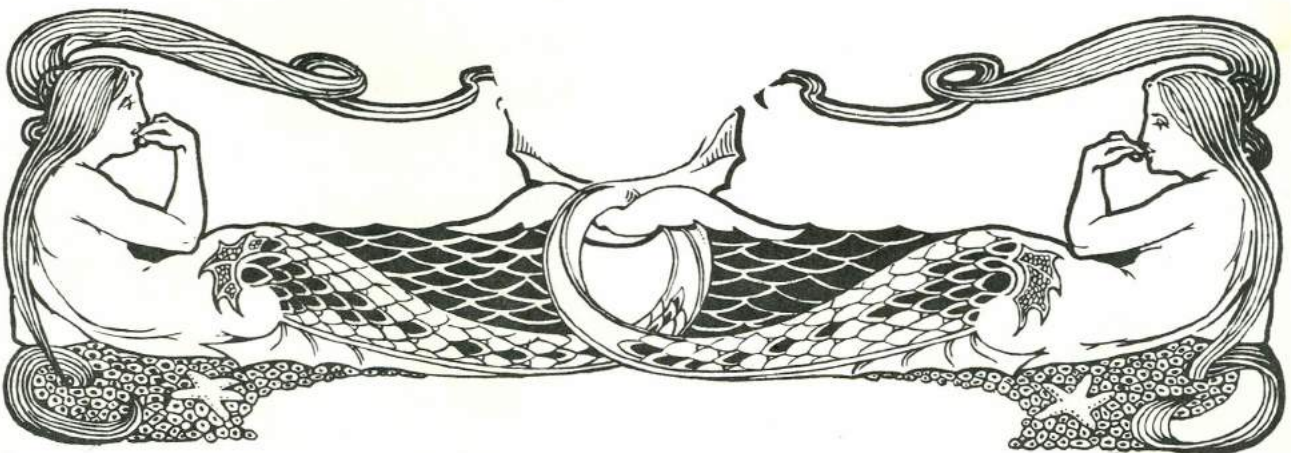
by Nancy Williamson

*I have gone back to the womb,
for certainly I feel growing.
Nothing is formed final,
everything is cooking.
The smell
activates all noses
invites taste and opinion
deserves all praise for being able to simmer with
a never constant temperature
on a stove where others smells, other brews
uncovered
cook into each other.
The meal we are is worth digestion.*

*When I give you an inch
You take an inch
When I give you a mile
You take a mile
You are so healthy
I see a future of hanging around you
like a kid at a candystore
So when you give me a mile
and I take an inch, I'm really
taking that mile, inch by inch.*

One day I fell in love with a woman. The world was lavender and gold. Rainbows hung on the horizon. Every night sky was lit with fireworks displays. The world was a giant Christmas tree, and we were the tinsel. In every mirror flashed a smiling face, behind every door awaited a surprise.

We lay awake nights laughing, giggling, sharing secrets. Our lives were a perpetual pajama party. She was the Ideal Lover. All along, I thought, it was a woman who could love me enough. It was a woman who could meet these needs that had been clawing at me for years beyond memory. She lay like a child at my breast, and I tousled her golden hair. We slept, awoke, and began again. We dreamed great dreams, but we did not live happily ever after. When people ask me why, I cannot explain. It's either too complex or too simple. I string the words out like beads on a strand, but I never tie the knot that will make the rope end, so the beads keep slipping through my fingers not unlike the silvered daydreams we hide behind our daylight smiles.



Past Perfect Tense

by Rita A. Goldberger

One day after school
while walking with a bunch of them to
my house for Girl Scouts
Mozelle and Debbie started pushing me around
calling me prejudiced
and scaring me so badly I ran ahead home
my saxophone banging against my knees
and hid in the basement
(without even telling mother)
until the meeting was over and
they all went home.

After that, Mozelle knew I was scared of colored kids
and always threatened to "kick my ass"
telling me to meet her in the park
but I never went.
"Don't start acting like one of them"
mother always said.

I left Manhattan, Kansas, a long time ago.
Last I heard
Debbie's brother was busted for armed robbery.
That was after he graduated from
Manhattan High, where he was President of the
Fellowship of Christian Athletes,
and couldn't find a job.

But it never happened to you
and it never happened to me
and how could it have happened
when I am lying here
stroking your warm hand

and freezing at the memories your words unleashed.

No, no
it never happened like you told me
as lovemaking's gentle aftershocks of
warm sharing
shook loose long-sunken memories.
They
had slipped away, negligently forgotten
or were thrown overboard
too shameful to remember
and now they surface to conscious
thought when you tell me how
a five-year-old you got on an
Atlanta, Georgia bus
with your grandmother who wouldn't sit in the back
"I can still see the hatred in that white man's eyes"
you didn't just tell me.

And it never happened to me
so I'll never tell you how I
first went to school with colored kids
in sixth grade
when Douglass School closed down and
they were sent to the white schools.
I felt sorry for those
crude-talking hoods who
got in fights
and did poorly in school.

It wasn't their fault: they had
bad parents
obviously
since they were all poor
and only lazy people are poor
say the white teachers
white principals
white businessmen
white city council members
and all their white kids
in this white Kansas town that has
too many colored people
even if they do live on the south side of town
and why are they always so hostile?
They sure do stick together
even the nice ones.



UNTITLED

Pat Parker

Have you ever tried to hide?
In a group
of women
hide
yourself
slide between the floor boards
slide yourself away child
away from this room
& your sister
before she notices
your black self &
her white mind
slide your eyes
down
away from the other blacks
afraid — a meeting of eyes
& pain would travel between you -
change like milk to buttermilk
a silent rage.
SISTER! your foot's smaller,
but it's still on my neck.



THE PRISCILLA PRINCIPLE

By Merrill S. Nob

A Book Review by Karla Jay

Merrill S. Nob, founder and chairwoman of LOVE (League of Voluptuous Executives) has finally put her ninety years of wisdom, charm, beauty, and wit into book form.

As many of our readers know, Ms. Nob is the founder of LOVE and also the nation's best known expert on management, not to mention the fact that she often contributes to *Lz* magazine. For the past seventy years, she has been strenuously and tirelessly oppressing workers in every area of industry. She is forever coming up with bigger and better ways to keep the underdog under. All I can say is that it's about time she got her marvelous ideas into published form. Everyone who is anyone will applaud her efforts. The rest might boo tears of sour grappiness.

To put it subtly, this book is a must. It contains all the answers every butch executive needs to know — how to underpay secretaries, how to buy the cheapest typewriters or get the lowest repair rates on them, how to put people down when they ask for raises, how to frustrate attempts for promotion, how to use pencils down to the quick and prevent secretaries from taking nibbles out of them, how to save money by typing letters on both sides of the page without margins or paragraphs. In short, how to get the most out of your office and make yourself a successful office manager.

But these are just small details. The core of the book has to do with how executives can manage their offices efficiently by having the underlings do all the work, including the important assignments, while the executives take credit for all their achievements. This has not only the advantage of keeping uppity secretaries under but of creating extra time for the executives to sip cocktails out of their favorite gold-plated lambda glasses and have a three-hour lunch break with the local gentlewomen from the YWDA (Young Wasps Dyke Association).

Ms. Nob also explores the other side of the coin. She gives the most brilliant exposé I have ever seen on how to blame others when something goes wrong. She has the most

ingenious way of passing blame on to others so that she comes out pure and clean in the end. I won't spoil your fun by revealing her method. Everyone, even the readers of this book, will wind up believing she opposed those ridiculous errors all along, even when she has told you she thought them up.

This brings us, of course, to the crux of the Priscilla Principle, which is to put it briefly: "Praise is passed upwards, blame downwards." Remember these words and you will always succeed.

After you read this book, I'm sure you will agree that Ms. Nob's genius lies in the simplicity and clarity of her thinking. Really, this book is a must for every aspiring Lesbian.

(U. Crust and Company, Publishers, \$19.95)



UNTITLED

You ask me to plow the ground. Shall I take a knife and tear my mother's breast? Then when I die she will not take me to her bosom to rest.

You ask me to dig for a stone. Shall I dig under her skin for bones? Then when I die I cannot enter her body to be born again.

You ask me to cut grass and make hay and sell it, and be rich like white men. But how dare I cut off my mother's hair?

by Lydia Yellowbird

A KISS DOES NOT

A SEARCH FOR IDEOLOGY, PART III

A REVOLUTION MAKE

This is the third part of a round-table discussion that happened in the interest of developing a lesbian feminist ideology. (Part I - June issue, Part II - July issue.) The sisters participating in this part are Lani Silver (san fran), Rita Mae Brown (new york), Jeanne Cordova, Sue Talbot, Barbara McLean (all of los angeles). Moderated by sudi. We've had quite a bit of feedback on the first two parts and we're hoping to see more women get together and share their thoughts and theories about where the movement is at.

INFLUENCE, POWER AND CONTROL

Sue: Do you see the difference between power and control and is one of them a negative word? When women get power will we use it in the same way men use it? Are women biologically different from men, will they make their minds and bodies react differently when they have similar power and control?

Barbara: I think a single woman alienated from other women and placed in a position where she is dealing only with men, struggling with men, might start to act like men and use their methods and techniques. She will start to see power as what she needs. But what I've seen happen is when you have several women who feel powerful and exercise that power, when they get into a position, I don't see them using control, I see them giving up control with each other.

Lani: *Going back to that basic knowledge, when you know you're a feminist or a lesbian, you really know it, it's in your blood and you live*

Lani: *Going back to that basic knowledge, when you know you're a feminist or a lesbian, you really know it, it's in your blood and you live off that. You may take that power but you know it will be used differently. We've transformed our methods, we'll never use power like men, we'll never be like men, we've transformed in the very process of taking that power. We love each other better and we love each other differently.*

Jeanne: In 1971, 1972 and 1973, feminism threw out the whole concept of leadership, the very word "leader", because of its male identification. I'm beginning to realize now that it's not leadership and it's not power but the use or abuse of control that we have to throw out.

Rita: I have to back up and talk about the difference between influence and power. Right now in the movement, people such as myself have influence but not power. No one has any real power in the Women's Movement. The only person who comes close to it is Gloria (Steinem) because she has an organization. Influence is the ability to try to talk to people. . .

Sudi: Minus the economic foundation?

Rita: Yes and no, it's a little more complicated. A movie star, a writer, a painter, they all have influence. The head of General Motors has power. Take that and lay it in the Women's Movement. Who in the Women's Movement has power? No one; Gloria, who is someone I personally know and like a lot, comes closest because she has a functioning group of people that continue, the individual parts may change but the organization exists and puts out a product every month, so Gloria can always be heard. That's more power than any of us have, of course it's not true power in the sense that DuPont has, or that even some ass-hole like Senator Tunney has. Then we get to people like myself who have influence. I have no organization, I have no way of carrying out anything I believe in. I am a single individual traveling this country, a lot lately, speaking, but I have no tangible group. I can't say to people, "today we're going to do this" — and know that today we're going to do it. All I can say is, "I hope we do this. Can't you get yourselves together so that when we have our priorities together we can act on them?" So in a sense we're all in the preparatory stages of true leadership. It's very frustrating when you know you have the ability to make those decisions and have a certain political vision, it's a talent. A singer has a voice, a politician has the ability to think politically ten years ahead of anybody else.

Jeanne: I have to disagree with you. What you are describing is not the difference between influence and power, it sounds to me like "influence" is just a little less power than "power". From DuPont to Gloria Steinem, to yourself or any of us, I see a graduated sphere of influence or power.

Rita: Power is the ability to make something happen because there is an organization set up to activate whatever the plan is.

Jeanne: Your book is an organization, every writer's book is a form of an organization.

Rita: Jeanne, that's not good enough!

Jeanne: I know, but I'm saying it's a continuum.

Rita: Let me try to be more clear. Leadership involves accountability. We have no accountability within this movement. Real feminist leadership must involve accountability to your community. Our community is all women in the world, specifically the United States because I believe that in our lifetime women will still work within the nation state, that is the given of political organizing. O.K., who am I accountable to? I'm only accountable to my own conscience in that there is no organization that can criticize my actions constructively or censure me if I stray too far from the program.

Jeanne: Are you saying that because you have no accountability, you are not in a position of leadership?

Rita: I'm not in a position of true leadership, none of us are. That's one of the reasons I get so frustrated, I want to be in that position, I was born to do that, I don't care how tacky that sounds.

Barbara: You talk about an organization, which can be defined in fact very tightly or very loosely. Those you influence will do as you say if you influence them enough. For example, your writing might have influenced enough women so that they will listen to what you say and should you give a suggestion, follow it. You may not recognize you have the power going up there but if you've built up a following of women who are listening to what you have to say because they have some faith in it and then you say, "Let us tomorrow do this," you just might have 100,000 women doing that. You've not called it an organization, but at that moment you have power. Power is how many people can you get to do what you want, that's the most primal bottom level. You can get there from a thousand different places. I insist that you, for example, could get there through writing. A writer has a great deal of potential, certainly for influence and because of that influence, a potential for power.

Jeanne: My question is, what is the difference between advocating that women take power and where do we go over the line into the masculine abuse of power?

Rita: Oh, who knows and who cares, the important thing is to get it, not to get moral about it.

Jeanne: I don't think so, it's a question of politics, not morals. On THE TIDE we sit there and have to discuss month in and month out ways in which we cannot get bigger, cannot do certain things because at some point it does transgress certain principles. A specific example is, what is "sexist" advertising? You draw some kind of line, this kind of advertising we will not accept, this kind we will accept. I don't think an unprincipled rise to power is good enough. I think as Lani said those of us who have power or influence must be very aware that somehow we have to use our power differently than men. Women who think and act like men, and that includes most of us in some degree or another, will build the same kind of world. I don't have perfect faith that women will rise up and take power and produce a different state.

Lani: I agree. We'll feel around, we'll miss it, we'll follow other things, we'll abuse power for awhile, but at the moment, I feel I already know that I am a feminist, and I know I'll never abuse power that way. It's a trust.

Rita: If I were President of the United States tomorrow, I have absolute trust that I would not violate human life the way that man in there now violates human life. I believe that no committed feminist would ever do that. We may have to make compromises with other nations, we may have to make compromises as to where the wheat goes when, but I will never abuse any living thing.

Sue: You have a whole different concept of what humanity means than I think Richard Nixon or any man does. If women take power I don't

think it's going to be in terms of a "government" per se as a lot of women over men. I think they're going to take power over what people seem to be calling culture. In that, I have a lot of hope because I think people are developing a culture so that when the revolution comes there will be something to replace what's here now. I think a lot of other movements haven't gone anywhere because they said, "o.k., fuck what's here now." But what do we want? They say, "equality", or "up the working class", or whatever, but there isn't anything. I did not see a lot of art, music or theory coming out of the anti-war movement which is why I think it failed. So there isn't a war now, whoopee. The war we were fighting supposedly doesn't exist anymore, so where does that leave the great left anti-war movement? They didn't come up with a society based on peace, which is what I think women are doing. We are building a society based on women who can ultimately say, "we have this power, we have something to control, we aren't controlling people in the sense that they are now controlled against their will. We're controlling people in an atmosphere that we all want, with the kind of lifestyles and structures we all want." I would be willing to be controlled in a society where I was getting something good out of it.

CULTURE: OUR SURPRISE WEAPON?

Barbara: Culture is related to that emotional part of us that has no choice. We find ourselves emotionally reacting to music, we hardly even think about it. That's why I think it's such a powerful weapon, talk about surprise attack!

Lani: I agree with that up to a point, I think that culture is essential and the more I get into music the more I know I feel different and stronger. But, there is also a political issue to me tucked into my emotions. One of the most important things I can do at this point is to question my emotions. I've had years and years and years of Madison Avenue on my brain. When I walk into a room and I feel insecure, I have to stop and say, am I really feeling insecure or is it just those years of conditioning? Some cultural feminists say go with your emotions, move with them, move your soul. I'm saying that we can't move totally without a recognition of how deep Madison Avenue really is.

Jeanne: That's certainly true, but there is another part of our emotions as women and as lesbians that has never been given rein to before the coming of feminist culture. The emotions that we've always really felt, the emotions that we feel with songs like, "Family of Woman". The culture, to me, is like a mirror of our values as reflected in our economic structure. American culture, flat and decadent as it is, is a real reflector of the crappy values of American capitalists. If I can go to a cultural event and enjoy and feel woman identification and feel good, it tells me that maybe our politics are moving in the right direction. It's a really good barometer. I see the two dialectically moving together building our culture AS we are taking power. It's necessary that they both happen at the same time. Our culture is the truest image of home, the truest image of the woman's state that we have now.

Sudi: What kind of economy do the feminist and lesbian movements have to base the culture on?

Rita: Practically nothing.

DOES OUR CULTURE NEED STANDARDS?

Sue: That's why I sometimes wonder about our culture. I don't have an answer, I'm just thinking, but do we as women and specifically as lesbians really settle for very little, are we satisfied with very little simply because we feel that it is a women's culture? Do we set high standards for music or a novel, or do we say, My God a woman did this! I mean, I've heard real shit, I would never listen to any of it or never read it if it weren't a woman's. Are we turned on to the great American novel about lesbians written by a woman because it's a woman or is it really fantastic literature? I don't know, and I don't presume to make that kind of judgment. Is the music we're listening to and swooning over really good stuff?

Jeanne: Is it important that it's really good stuff?

Sue: Well, I'm setting sort of male values on it, I'm saying that the notes could be arranged just so and the words should say this, but in a way sometimes I feel like I'm being cheated because I don't really like the way it is.

Lani: We can be quality revolutionaries though. We'll all write lousy for awhile but we WILL write beautiful and we'll do both things. We'll have all of that stuff.

Jeanne: I think that's indicative of early stages of a movement. I've seen the standards go up in the lesbian publications, particularly on THE TIDE. There were many times that we would print anything that came in, initially because that was all we had, period.

Barbara: What do you mean came in, what came in? We created events just so we could write about them.

Jeanne: The second stage was to print it just because a woman said it. Just looking at the publications and literature now, you can see the standards have gone up.

Rita: I have my own conception of what is quality and what isn't and I know that there are certain structural harmonies that can be attained no matter what the subject is. For instance, you need something to carry a liquid in, the principle is you have to find a container, regardless of what the liquid is, it's the principle. So, my criteria, I think, are probably very high. I know, in poetry, my technical criteria is high but my observation has been that most people use a collegiate criteria which is the art of the white middle class male. Now, my criteria is very different. My criteria involves background. For instance, if I write a poem in southern dialect, the criteria then is how true to southern dialect is it, can you harmoniously work the poem out, can you get the rhythm right so that the poem works as an entire oratory unit. I've got this poem that starts out, "God critics love you when you write poems that pain, weep and wail." It's the whole southern rhythm. I know if a college professor looked at that, he would never understand what was done because what was created was an entire new form that came from a real background. That's one of the reasons whites don't understand half of what black literature is about, they can't hear it. I'm really ferocious about lower class women writing from their backgrounds. If people want to criticize me for not being literary, I would take it as a compliment. I hope I never write a literary novel as long as I live, I will write a novel about truth and it will have its harmony, it will have its

Continued on page 24



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FEES NEGOTIABLE

**FOR FEMINISTS AND
THEIR FRIENDS**

UP WITH ...

fun ... touch ... taste ... trust ... telepathy ... nudity ...
body-play ... sensuality ... peace ... pleasure ... curiosity ...
experimenting ... hooking ... hip ... head-tripping ... red dirt
land ... letting go ... incest ... witches ... womankindness ...
mellowness ... music ... emotions ... colorfulness ...
woman-blood ... vibrating (masturbating) ... self-love & other
good ones.

DOWN WITH ...

taboos ... shame ... guilt ... fear ... closetyness ... \$\$...
puritanism ... prudishness ... professionalism ... patriotism ...
(& big words) ...

How about let's all —

LET GO

TUNE IN

TURN ON

COME OUT

With

Tender

Lesbian

Care

A Turned - On Sister,
sudi mae

♀ ♀

Peggy Kimball

As a "token conservative" patiently tolerated by the Tide Collective, I find it fascinating that yes, Virginia, everything IS relative. I'm considered a potentially dangerous, wild-eyes leftist agitator by my straight colleagues at work, thought too discomfitingly radical by most of my "white liberal" friends, but usually regarded as pretty far right by my sisters on the Tide. Ah well, it all evens out. (We all work hard.) Ironically, the woman I probably feel the most empathy for — and FROM — in the collective leans as far toward the opposite end of the Tide's political spectrum as I toward mine; yet there's mutual respect there, and it seems to be spreading.

I once thought all was lost when we so violently disagreed (fought and cried) over the SLA issue and over the dissent of three of us from the Tide's majority position. But later I saw Lesbian unity triumph over individual politics when we gathered closely together for the collective portrait: I came (direct from a job-related banquet) complete with skirt, panty hose, and corsage — but no one hissed or booed. Nor did I or anyone else cavil when two women chose to be photographed nude, or when another only felt free to be in the picture with a paper bag over her head. We all embraced and were together. That session — the result of which you see in this issue — gave me the sense of sisterhood I'd only heard spoken of before and had missed feeling. Now that it's touched me, I don't think it will go away.

♀ ♀

Country

I'm a woman, I'm a witch, I'm a "Sag" and I love livin'!



They made me have my pic

Gudrun Fonfa

To greater and lesser degrees an outlet for my political energy is needed. THE TIDE appeases my physical demands, as the ocean moistens occasionally further sands.

♀ ♀

Tyler

My association with THE TIDE began rather a long time ago. In January and February of the first year of publication, I found my way to the "front room" and offered to help type, proofread, anything, just to get a little more professional quality to the magazine, so we would have a book we would all be proud of, as well as having a magazine for us. I've seen a lot of changes in the book, and all of them for the best, in my estimation. This last trauma we went through was perhaps one of the hardest as a group, but the results are so fantastic that it was worthwhile. My head is in a better place as regards the people that I deal with on the Collective and it seems to me that the Collective as a whole is in a better place and going to be more responsive to the readers the magazine serves.

MORE TIDAL WAVES A'COMIN'!



They made me have my picture took . . . Say "She's."

PHOTO by D.

Gudrun Fonfa

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Annie

Looking for a way, a place, to grow - not a dark corner or even a good touch, but something to help my life grow whole - I tripped on THE LESBIAN TIDE and will gladly go tripping much longer.

♀ ♀

Helen Hancken

When you live in a small town in Mississippi, being a Lesbian means being very alone. THE LESBIAN TIDE was practically my only contact with the movement and my sisters. The magazine's monthly arrival pre-empted all other activities until it had been read from cover to cover; it kept me aware that there is a Lesbian Nation, and that helped the loneliness some. When I came to Los Angeles two months ago, the first thing I did was find the Tide Collective and become a working member. THE LESBIAN TIDE is important to me now because I know that somewhere Out There, in a thousand small towns, every lesbian waits for that plain brown manila envelope. I am working to keep her hope alive.

AVES A'COMIN'!



hur took . . . Say "She's."

PHOTO by D.

Annie

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THERE'S SOMETHING STUCK IN MY THROAT (a play)

by Jeanne Córdova

Setting: small plastic restaurant in Hollywood. Temperature 94 degrees.

Time: July 19, 1974

Characters: my mother, me.

Occasion: "lunch with mother", her invitation.

Act I

Protein differences between cheeseburger vs. poached egg w/tomato, diets in general, hereditary racial reactions to heat in specifics.

(Significance: "metabolic rates are one's physiological character," "darker people like you and your father's side of the family, sweat less.")

Act II

"Your brother is contracting, your father is liquidating"

(Significance: none)

Act III

Mother: "Speaking of your father . . ."

Me: "Yes?"

Mother: "Your father feels the little ones are growing up now and they're starting to ask questions."

Me: "That's smart"

Mother: "Your father asked me to tell you not to bring your . . . FRIEND home with you for visits anymore. Now I realize . . . is there something wrong, dear?"

Me: "There's something stuck in my throat."

Mother: "It's probably the cheese, cholesterol . . ."

Me: "I don't understand!"

Mother: "He read your book."

Me: "I told him five years ago!"

Mother: "He didn't believe you."

Me: "Shit!"

Mother: "Now, dear, you know that kind of language . . ."

Me: "I'm supposed to choose between my lover and my family?"

Mother: "He doesn't understand why you have to . . . go around and speak and write and . . ."

Me: "FLAUNT it?"

Mother: "Yes. Why?"

Me: "So my daughter won't have to answer the same question."

♀ ♀

Susan Kuhner

Pretty Heavy Dyke

I was given 6 planets in Leo 27 years ago this month, so this is my celebration issue as well as The Lesbian Tide's. For our picture to you, I couldn't decide whether to tuck in my t-shirt or leave it out, so I left it out along with the other protections that I don't feel I need with my sisters. I love relating to women, full circles, awareness, and the memory/vision of a woman-made world. I practice witch power, I work hard, and I seek rest. I cherish sensitivity, sensibility, and sensuality. I open you with welcome arms, as women open me.

Barbara Gehrke

♀ ♀

Getting THE LESBIAN TIDE out every month has never been easy, in fact, at times it's been a downright hassle. But in the face of those times is when I marvel at the strength and determination of a group of women who are committed to Lesbian Nation. Working on the magazine makes me feel closer to my community than working on any other project I can think of in the Movement . . . Where else can you get letters and news releases of almost every move in the Movement as it's happening? It's like watching herstory right before your eyes; the Madison, Wisc. dykes get their switchboard together, the D.O.B. Sisters in N.J. having trouble with the straight N.O.W. members, M.C.C. in St. Louis pulls their church into a reality, the Atlanta Lesbians look for a new home. But the letters . . . from a sister who's looking for a community in Tampa, a closet lesbian telling us she's grateful cause we're there in Albuquerque, an angry dyke in Columbus . . . everytime I go into the TIDE office, I feel a part of something, a growing, demanding, powerful, wonderful family of MY kind of women.

Dakota

♀ ♀

For many years I have been in and out of a variety of lesbian movement meetings, groups and political gatherings. I never hung in there long enough because I felt my sisters weren't trying or serious enough to get it together. I need their support for a mutual cause.

I was turned on to THE TIDE. Here, I saw a mutual commitment to put a magazine together, one that contained quality, interest and unity. So I remain for however long. Sisterhood is powerful. THE TIDE is alive in L.A. ♀ ♀

Jan Lydon

Resident Conservative

The third year anniversary of the Tide marks my second anniversary with the collective.

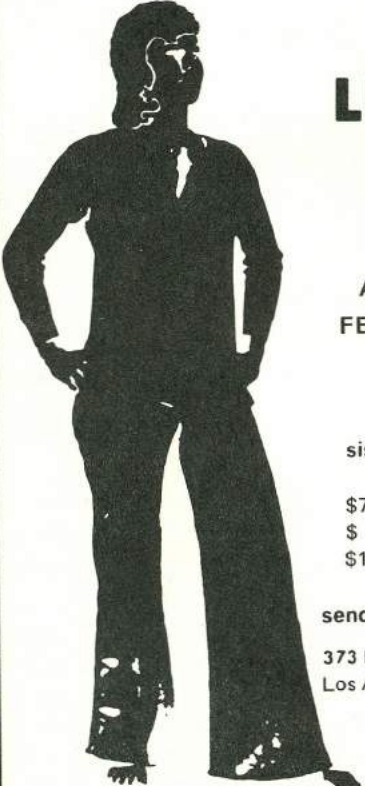
I joined the Tide because I thought it was a good thing to have a national magazine for Lesbians and a lot because I just enjoyed doing layout. It is the closest thing to artistic expression I have done as an adult. Far behind, the poetry of my youth, replaced now by the challenge of making up pages, balanced and pleasing to the reader's eye.

The second year has brought about a change. A change in me and in my reason for putting up with the hundreds of little frustrations that go into getting out a magazine collectively.

I believe so passionately in the importance of the Tide (in the need for a national media in which one sister may speak to and move another, in which we can learn about and support one another) that I have become a bit like the lioness guarding her precious cubs. I am truly ferocious when anything threatens us. I have grown to care in my second year, and through caring, to really belong.

The rewards have always been varied. There is the feeling of importance that comes from belonging to an organization that really can effect some change in our world — an escape from the feeling of the helplessness I feel alone against the establishment. There is the joy of seeing something created through my own hands and mind.

But, the most satisfaction, the real reward, and the thing that each times brings me through the frustration when things go badly, are the letters that come in every week from Ohio and New Jersey and Florida and Oregon — the letters that say my sisters out there are reading and loving and growing stronger. To all the loving sisters who have written to say Thank You, I say Thank You. ♀ ♀



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Special Announcements

feminist film festival opens

The Los Angeles Women's Center presents the classic Joan of Arc film as the first in a series of films of interest to feminists. The film festival is to benefit the Los Angeles Women's Switchboard and the Radical Feminist Video Collective.

The PASSION OF JOAN OF ARC was made in 1928 by Carl Dreyer and features Maria Falconetti as Joan with a small part by Antonio Artaud.

There will be two screenings of this film during the weekend of August 16-18, on Friday August 16, women only at the Santa Monica Bay Women's Club, 1210 4th Street, Santa Monica at 8:30 p.m. Sunday, August 18 at 11:00 A.M. the film will be shown for the general public at the Los Feliz Theater, 822 N. Vermont. A donation of \$2 is asked. Ticket Information will be available at The Sisterhood Bookstores, Gay Community Services Center, or through the UCLA Women's Resource Center or the Women's Switchboard at 388-3491.

L.A. Women's Center Reopens

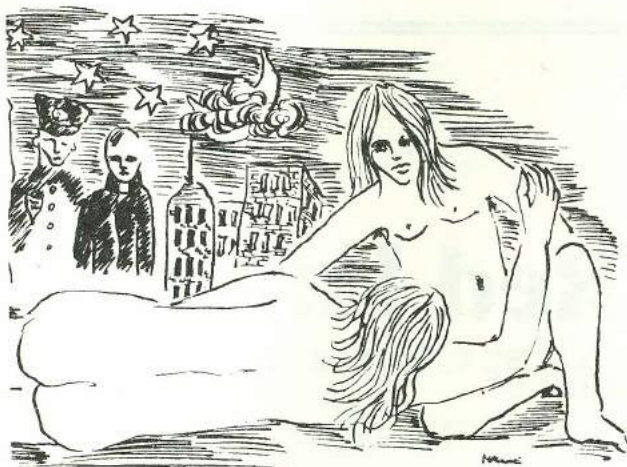
The Los Angeles Women's Center is now open at 237 Hill Street, Santa Monica. For information concerning hours open and programs, call the Women's Switchboard at 388-3491. There will be a grand opening celebration and party at the new center on Friday, August 9, at 8:30 p.m. . . bring food and drink to share with your sisters.

Visit from East Coast Musicians

Two of the finest East Coast musicians, Meg Christian and Casse Culver will perform at the Women's Building on Friday, August 23 at 8:00 p.m. The concert will include original songs and accompaniment on guitar, piano and autoharp. Meg Christian was cited as one of the Movement's best at the recent National Women's Music Festival and she just had a record released by Olivia Records (see Reviews — July TIDE).

This is a unique opportunity to experience how sisters across the country are sharing in the growth of feminist/political music and women's culture. Come and enjoy!

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"In women, inferiority of the locomotive apparatus, the apparatus of physical labor, is apparent in all parts. . . . The brain is both absolutely and relatively smaller than in men. Women have an abundant supply of soft and semifluid cellular tissue which creates softness and delicacy of mind, low power, nonresistance, passivity, and under favorable circumstances, a habit of self-sacrifice."—from an 1840 lecture by Dr. Chandler Gilman to medical students at New York's College of Physicians and Surgeons

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NATIONAL NEWS



Lesbians at separate rally, N. Y. City — June, 1974



PHOTOS by JUNE ROOK

Christine Street East Marked by Dissension

Karla Jay, New York Correspondent

New York City — The fifth annual Christopher Street celebration here was marked by the largest parade ever as thousands upon thousands of Gays marched up Sixth Avenue from Greenwich Village to Central Park. The women led the parade, but a group of men tried to get in front of the women, and there were several reports of women being punched by men, as the sisters tried to continue leading the march.

At Central Park, most of the women separated from the men and held a separate all-women rally in another part of the park. (This was practically a spontaneous action and had been planned only 24 hours before by Lesbians from different parts

of the country.) The women's rally was marked by songs and speeches by whomever wished to address the sisters. The scheduled speakers for the general male rally — Kate Millett, Barbara Love, and Jean O'Leary — were asked to support the women by not speaking to the male rally, since many women felt that we have explained our position to the men too often. Jean O'Leary wound up being loudly booed by the men for her efforts in this direction anyway. Many women also told this reporter that they felt that the desertion of the women speakers for the men's rally (and the media) undercut the separatist statement that the women were trying to make.



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SANTA BARBARA WOMEN'S CONFERENCE : CENTER



SANTA BARBARA WOMEN'S CENTER CONFERENCE:
(May 26) One hundred and fifty women met in a six hour
in-depth discussion which included: "Mind control and/or
violence as a weapon for the women's revolution?;

Strategems for buying and maintaining country land;
Overground, underground-directions for the lesbian
movement?; dyke culture and politics, and many others.
Conference was sponsored by The Isla Vista Women's
Center.

INVOCATION TO SAPPHO

by Elsa Gidlow

*Sappho
Sister/Mother
free-
souled, fire-hearted
Psappha of Mitylene on
sea-lapped Lesbos
miracle of a woman
(Strabo wrote)*

*now now
let me declare
devotion.*

*Not light years love years
on how many love years
across fields of the dead
does your fragrance
travel to me?*

*Since maidenhood in brain blood
by you haunted
in my own armpits I have breathed
sweat of your passion
in the burning crotch of the lover
tasted your honey
heard felt in my pulse
day-long
night-through
lure of your song's beat
insistently echo.*

*By dust of five-and-twenty centuries
not smothered
by book-consuming flames of
the hate-filled churchmen
unsilenced
your fame only haloed made
more splendid*

POEMS

*I'm so tired
of hearing about
capitalist
sexist,
racist,
fascist
chauvinist,
feminist.*

*I am tired
of hearing about
confrontating
demonstrating,
trashing,
smashing,
surviving,
jiving.*

*I'm beginning to
wonder if
the tactics
of this revolution
is to
talk the enemy to death.*



pat parker

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"voices from the battlefield, conveying both the ideas and the spirit of the gay struggle" The Nation ... "well-organized and highly recommended" Library Journal ... "Editors Jay and Young have done a service by including a section on Cuba". The Militant ... "a must for any person hoping to develop a gay consciousness" Lavender Starship (Columbus, Ohio) ... "an excellently-edited and solidly packed anthology of some of the finest gay writings in the last four years" The Advocate ... "interesting and stimulating" The Body Politic ... "a fine resource for your rap group or gay studies course" Gay Activist (Columbus, Ohio) ... "the most thorough and comprehensive collection of gay experiences and philosophies to appear so far" Gay Liberator (Detroit).

TO MAKE A PUERTO RICAN REVOLUTIONARY

*Take one Yoruba
Carry her to a small island in the Caribbean
Force her to work like ten men
And give her not enough to eat
Take her into the master's house
Confront her with his white body
Or her baby boy's hunger
Make her pregnant
But give her Jesus as compensation
And still you ask me -----
-----Why I'm angry*

*Take one Indian -----Borinquena
Murder all her family & destroy the graves of her ancestors
Cut off a finger or two if she won't work
Civilize her with syphilis & small-pox
Steal her children & save them from themselves
By selling them for slaves in the great white homeland
Tear apart the most sacred land
And build on it a stone church
Or something else she cannot eat
And in between gas pains
You still ask me -----
-----Why do I despise you?*

*Take one Jibara
Put her in the city to watch you destroy her cousin's property
"After all, Hilton must have space for his next hotel!"
Cover the beaches with wine bottles
And tell her she can no longer swim there
"Private Puerto Rican beaches are uplifting the economy!"
(Of Amerikkka)
And if we love enough
Turn our cheeks (or spread them) enough
We may die and go to a tropical paradise in the sky
Where there is plenty of cana for a good "Spic" to chop
(If our robes don't get in the way)*

*But don't be surprised
If under every angel's wing is a rifle
Aimed right at your white nose
And still you ask me -----
"Why?"
And I answer
With a bullet for my ancestors!!!*

AVOTCJA — December, 1971

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EXPOSURE

by Susan Kuhner

*I looked at her
with my most critical, superficial eyes and
Though I saw only two of her many dimensions,
These were all I was looking at.*

*Her face was sometimes handsome, sometimes plain,
Never either ugly or beautiful to me.
Her shoulders appeared soft and strong,
Somewhat rounded and tired.
Her breasts were stunted in their growth
As if despised in childhood
And denied thereafter. I wondered
if they were dormant and
if their large nipples would curl to my touch.
I winced at the sight of her stomach
which suggested the consequences of craving food or careless fucking.
It was her large stomach and wilted breasts together
that kept us apart through my superficial eyes.
Yet
as I turned away from the mirror
I knew that
this was the woman I would sleep with tonight
though other women loved her much more than I.
May 20, four*



HIRE AT LEAST FIVE GIRLS BY
TOMORROW MORNING - AND BE SURE
THEY'RE PRETTY - THIS IS AN
IMPORTANT JOB.



MAY I SUGGEST, SIR, THAT NEXT TIME
YOU HAVE ME HIRE FIVE
WOMEN?



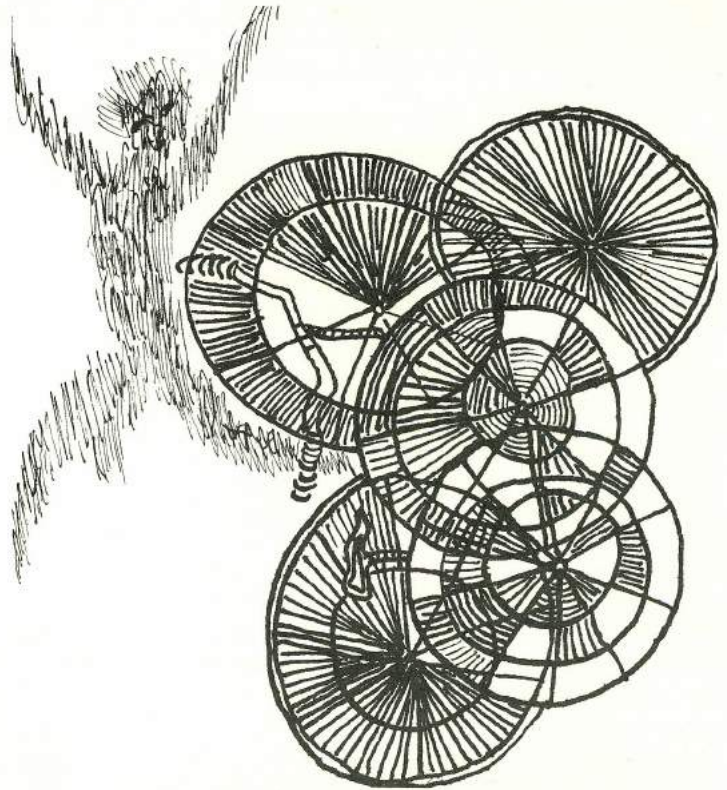
Cont. from page 3

of the, if not *the*, most successful single actions of the Women's Liberation Movement (and which I proudly helped to coordinate). On that occasion, 100 women marched into the offices of the *Journal*, took over the offices, and refused to leave until the publisher agreed to our initial demands and agreed to negotiate about the rest. Although we did not get all our demands, we did write an entire section on Women's Liberation (which was fairly "new" then), and we were paid \$10,000 for our efforts—a tidy sum which furnished a year's rent for the Women's Liberation Building in New York City, set up a revolving bail fund for women, and still had money to spare for other projects.

For this type of action, a large number of women is needed. Some women have to take over the phones and inform the public that you've "liberated" the magazine. Others would need to talk to the staff members about your actions to facilitate their identification with you. Still others have to deal with the media, and here you want to haul in every piece of media you can get your Lesbian hands on because in a situation like this the media is your health insurance policy. How would it look on all the news shows if 100 solid dykes are sent screaming, crying, or beaten off to jail by their sisters? *Ms.* would immediately lose whatever small amount of credibility they have in the Movement, and they would be the laughing stock of the country—even men would see through their hypocrisy. In short, it may sound like lavendermail, but they would not be in any position to bust us.

You may be thinking that just writing about this could blow such an action, but this is not true. They could not have massive police protection for long. And what could a single hired guard do against us? Time is on our side, and we can always wait for the right moment to strike.

A final word: although this issue of THE LESBIAN TIDE is directed against *Ms.*, they are not the only offenders in the gay and women's community. We have the same leverage in seizing other magazines. This is how *Rat* magazine was won. Think about the tactics—they're ours for the taking.



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"Give me my 40 acres and a mule"

by Jenice Jeannette
Silversmith/Photographer

When I was six years old, I used to be jealous of this really pretty girl next door to me and I thought, "I must be a bull dagger." Then, there was this weird woman who everybody used to talk about who lived with another woman down the street from us.

I feel I'm making an example with my silversmith shop. First, I'm black. I'm a woman second, and I'm a lesbian third. If I'm a black woman and a lesbian and I've got this shop and I'm doing business here, I'm doing all right.

I remember once I was at Womanspace (Los Angeles feminist art gallery), I was critiquing these photos. I told a woman I didn't think they had anything to them. She told me I couldn't understand it, because I'd never lived in suburbia. White women coming down on me, stereotyping me and turning me off, things like that I'd call racism.

What can the Lesbian Movement do for me? Give me my 40 acres and a mule! They talk a lot but they're not getting too much done.

I feel that in order to change things you have to get up there where the power is. Getting down and screaming isn't going to make it. You're down below and there's a hill up there and you see that rock and you want to turn it over to see what it looks like on the other side. You have to climb that mountain to turn it over. If more women were in positions where men are now, things would change. You've got to go to school and finish college and get the jobs the men have. I figured that I was going to go to school, get a good paying job, and take the bread I earned and contribute it to the movement. Like Helen Reddy donating a lot of money to the Cedars of Lebanon Hospital. That's what I'd do. I'm poor now. I can't do shit but carry a picket. Money, that's what this country is made out of. If some women with bread gave it to the sisters who are out there picketing, we'd probably get somewhere.

A lot of black women don't feel comfortable with white lesbians. Like, the vibes are bad. You kind of have to go out to most black women or else they won't do anything. They have to know they're accepted. I feel that way myself. If white women don't come around, I don't say anything. I sit in my corner and let the world go by.

A lot of black women just don't feel white lesbians are as interested in our welfare as you are in your own. Even if a white woman walks up to a black woman with her arms wide open, we still feel you don't know what's going on with us . . . you'll never know what we've gone through, how we've made it. Nine out of ten black women feel whites can't relate to them. Your world is completely different. You've come up from a whole different background. If black women are in any kind of movement, they're in the black movement. They

think, "Here are all you rich white girls". I know that's not true. But a lot of women in the ghetto, lesbian feminist or just black women in general, feel you can't help them because their needs are different. They won't even let you talk to them.

Black women can reach out to other black women and get a better response than white women. But right now, I wouldn't say having a separate black women's movement is the best thing to do. I'd like to think things are going to work out and everything is going to come together in the near future. If you have more people working together for one cause, you get further.

Black women have less opportunities in comparison with white women. You go all the way back to slavery times to the things that white women could do. When blacks were slaves and didn't have nothing, white women could speak out without getting whipped or smacked in the face, especially the ones in the colonial style houses. This is why I say black first and woman second. People say if you're black plus being a woman plus being gay, you're going to have it tough. It's really hard to get any place without hurting a lot of times. That gets back to my place and how it's a good example to black women to tell them, "Don't be afraid." They say, "You're black, so you're licked." That's what I'm talking about.

We need strong black women. We need a symbol, somebody that's got her shit together. Someone we can see. We won't believe it unless we see it. You can talk all you want, but if you don't show us nothing, we're not going to listen to you.

Being a lesbian makes me stronger, it makes me want to fight all the time. I can walk away from a lot of things, like the trips guys lay on my head, because I'm a lesbian. It gives me some kind of strength over the black female who isn't a lesbian, who caters to that bullshit male trip that goes on in the ghetto.

(This personalized/political story is based on an interview put together by Connie and Sudi Trip-out.) ▲

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symbol, it will have its structure. It may take the academics a hundred years to catch up to what I write or what Jeanne writes or any of us who are telling the truth about our lives and doing it well. That's my criteria, that's my art.

Jeanne: I agree with Sue that we certainly can expect more from ourselves and do every month, you can see the standards going up, at the same time, the standards have to go up not in terms of male definitions. Phyllis Chesler in the May TIDE spoke about how in her book, she did what Kate did, put columns in a book side by side, their theory was that by running women side by side it shows the collective nature. Anyway, they structured their books differently. They called that a feminist style because it was more round in the concept and more collective. Now whether it's something like you cited, Rita, coming from a racial understanding, it's not typical of the one culture and neither is the other. We have to find new ways to write books, something other than this crappy linear chronology way people have of understanding things that really explains nothing at all.

LOGIC vs. EMOTIONS

Rita: I don't know tho, right there we run into trouble because where I come from, the most powerful way to reach someone is to be linear.

Jeanne: Yeah, but why is that, it's a contradiction.

Rita: First of all, I'm not against linear thought at all, I find. . .

Sudi: Define linear.

Rita: All birds are blue, Jack is a bird, therefore Jack is blue.

Lani: The left brain in this society is linear, it's mathematical, aggressive, analytical, what we call men in this society in fact. The right brain is Picasso-like images, good music, sound.

Jeanne: I'm not against linear, but I really think we have to expand that sort of thing, we have to bring it into harmony because they are distinctly masculine more than feminine.

Rita: Well, I'm not against that at all. My problem is that I don't think people are really logical at all, in the least. My entire life I have observed that people are irrational and illogical and all of their major premises are irrational and then they employ logic to justify the irrational. What I would like to see is a real restoration of logic, I would like some austere, cold thought.

Jeanne: Women have let emotions color their thinking and when emotions color thinking, it becomes unlinear. But, I'm not so sure we want to wipe all of that out, I think there is a need on the part of women to begin to think.

Lani: But we've never been really logical as thinkers and we've never really been emotional. We've cried and been emotional over asinine values and we've never really gotten into the real emotions that we're really feeling because they weren't pure.

Rita: I find that I'm the most emotional when I'm logical. When I am in the middle of a sequence of thought in coming to a conclusion, my heart is racing. It's an incredible emotional event, it's very powerful.

Lani: It's like combining both lobes, Western society is all left brain in general and Eastern society is much more right brain. But here, that kind of experience and that kind of passion is the combination of both brains. That's so beautiful, no one's logical, nothing is right. But our logic is better, it's more correct, it makes sense, we're going in the right direction; we have the culture, we also have our spirit, I know I sound like Rosy Two Shoes, but we have both and those brains are combining. Scientists are threatened and frightened, they see what we're doing with our brains. We get off on it, I get off on putting ideas together and loving women and all those different things as we all do. So, we're being perfectly logical and perfectly loving.

Jeanne: I guess from my background, right from the time I was two, it was nothing but logical thinking, I am particularly enjoying one thing the feminist movement has taught me, that that is not what it is all about.

Lani: It's like you pull out a rung, Erickson had whole theories about what is space and outer space.

Jeanne: I think if we say it's all about either, we end up with the obvious dicotomy that men think, women feel, and so they fuck together. I can see where it's important for both halves to have something predominantly to balance out and I think that's what's happening. For my part, it's the learning to feel, it's understanding almost a woman way of thinking, it's some kind of integration with emotion. Even sitting here talking, I sit here and talk and I feel differently and respond differently and almost think differently than I used to two years ago. Somehow it's better, I'm not too clear about why I say that.

Lani: Erickson's theory about inner space and outer space and women as passive and men as aggressive is such a big mistake that it knocks out his whole foundation, I can't trust anything he says. So most of my life was such a big mistake that you knock it out and when you replace it, you replace it with real values versus what was intended, logic and emotion. Those real values keep root and let us know that when we are emotional or intellectual, it can be trusted. ▲

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Sandy Horn
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LETTERS, Cont. from page 4

Dear Sisters,

I just received the naked copy of your new magazine — how horrid — it is bad enough that others rip us off now must we start doing it to ourselves — how very barren the cover was — stripped of what I bought — what I paid to receive — THE LESBIAN TIDE — my God, where is the key to the closet I thought I got out of — I feel a terrible need to cry) the ebb and flow of what (?) has now washed out a beautiful word — a beautiful part of what makes me ME — guess what — I don't like this "new" look — it seems so much of what I thought we had gotten past — a stripping — a rape of women who delight in the pleasures of another woman.

In sisterhood,
Ms. Pat Bailey
New York

♀ ♀

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"There are two things I've got a right to, and these are death or liberty. One or the other I mean to have."

Harriet Tubman

Dear Sisters:

I hope you had many donations and could defray some of the rising costs. Chicago women's papers have had the same trouble and *Womankind* from the Chicago Women's Liberation Union has even temporarily suspended publication.

I will be sending \$10.00 to help with paper and printing costs. There is some delay as this goes through the University Business Office, but do know that we support your publication and understand its usefulness to the university community.

Sincerely,

Roxanna Siefer
Northwestern University Library
Evanston, Illinois

♀ ♀

Dear Sisters,

We received your plea with great concern and wish you the very best of luck.

We keep *The Lesbian Tide* on our shelves and it is read by most of the Women that come to our center.

Because we are funded by the state, our budget won't allow us to pledge a monthly contribution, but we have decided to send as much as we can now with a promise to send more in the future if we can see our way clear.

Best wishes in sisterhood,
Susan Siekmann,
Member of Board of Directors
Tampa, Florida

♀ ♀

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Dear Sisters,

Being a part of an editorial circle of sisters on **THE LESBIAN TIDE** continually gives me a chance to think out and rework new ideas. Since our july issue around Third World women, i've hardly stopped thinking about Third World as a political concept, and would like to share some thoughts with you.

In the first half of our open letter to Third World women (july TIDE), we defined the first world as the imperialist powers (headed up by North America), the second world as the countries that have had socialist revolutions and call themselves "communist" (Soviet Union, China, etc.) and the Third World as the oppressed nationalities of Asian, African and Latin American origins.

In thinking out more my concept of Third World, i now feel that China is more a part of the Third World than the second world. China has had a socialist revolution (like the Soviet Union), but the Chinese Revolution was led and dominated by Chinese people (an oppressed nationality), unlike the Soviet revolution, which was led and is still dominated by the Russians (an oppressor nationality). Perhaps we could define the second world as those countries that have carried out a "socialist revolution," but are among the privileged nations of the world and are socialist more in name than in spirit (Soviet Union, Eastern European "socialist" countries). Could there be another category (World) for **OPPRESSED** nations that have carried out a socialist revolution (China, Cuba, Vietnam)? Where does Ireland, a nation oppressed by an imperialist power (Great Britain), fit in? How about Japan, which is sometimes seen as an imperialist power and sometimes as a nation of racially and culturally oppressed people?

Over time, I have come to respect and support the term Third World for its spirit of solidarity with all oppressed nations, and its pride and strength in being part of an International movement for Liberation.

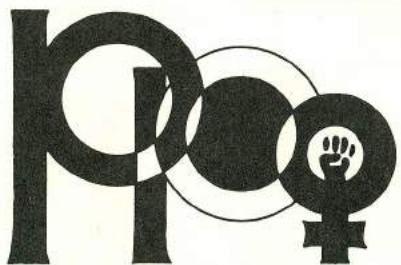
The Uva Ursi sisters raised some questions about the use of Third World in their letter (july issue) to **THE TIDE**. "Third World is particularly offensive to us. The concept of hierarchy puts oppressed people on the bottom (third). Oppressed people are strong and a vast majority on this planet earth."

Taking off from their point of view, i recognize the anti-authoritarianism in the term Third World, its rejection of being "the biggest and the best", its denial of the ego-tripping, one-upsMANship "get ahead" game that dominates so much of straight white rich male america. At the same time, the oppressed nations include the majority of the earth's people. Freedom-lovers everywhere are looking to the most oppressed for leadership - Third World people, women, gays, fat, hip, crippled, young and working people, to name a few. In this sense, the last are now first. In this sense, how do Third World women respond to the concept of First World?

This letter is meant as a query to anyone with thoughts on the subject.

sudi mae

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Dear Sisters,

Enclosed is my check to renew **THE TIDE**.

Since I'm writing anyway, here's a couple of thoughts about **The Tide**. I really liked the graphic of waves inside the word **TIDE** and the formation of a woman symbol out of the **I**. Also, the circle of woman symbols is very fine - perhaps even a stronger statement of the real **Lesbian Tide** than having the word "Lesbian" on the cover. In any event, the **TIDE** by whatever name is still the best periodical of its kind that I've ever seen.

Also, I've noted in the year that I've subscribed, and in reading back issues of friends, that the **TIDE** has changed, grown and become so much more professional over time, and still not lost its original feeling of sisters communicating with sisters. I see **LESBIAN PRIDE** between all the lines - and it's terrific.

I was especially impressed by Jean Cordova's article relating to the difficulties of feeling split in loyalty between the Gay Movement and the Women's Movement. There must certainly be many gay feminists with this dilemma, such as me and several other women I know. I think it will work out in time - if we keep the communication lines open between and among each other. Whether we come from a gay lib consciousness or a feminist consciousness, we all want the same thing in the end - freedom, the right to choose, the right to be. It's my hunch that we'll all get there faster by virtue of coming from different angles. And the impact when we hit center - just think of it!

Keep on working, sisters. Your efforts are recognized and appreciated, and valued. Thanks,

M.M. Smith

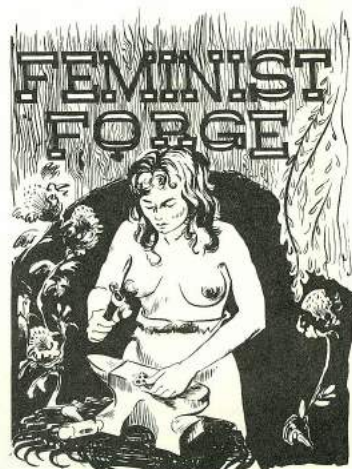
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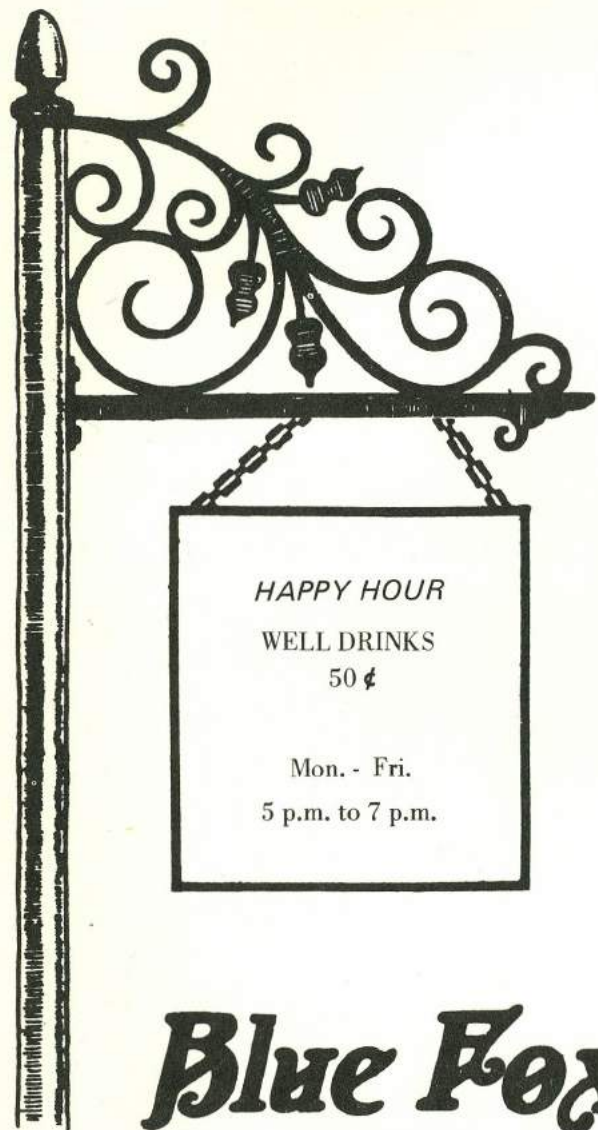
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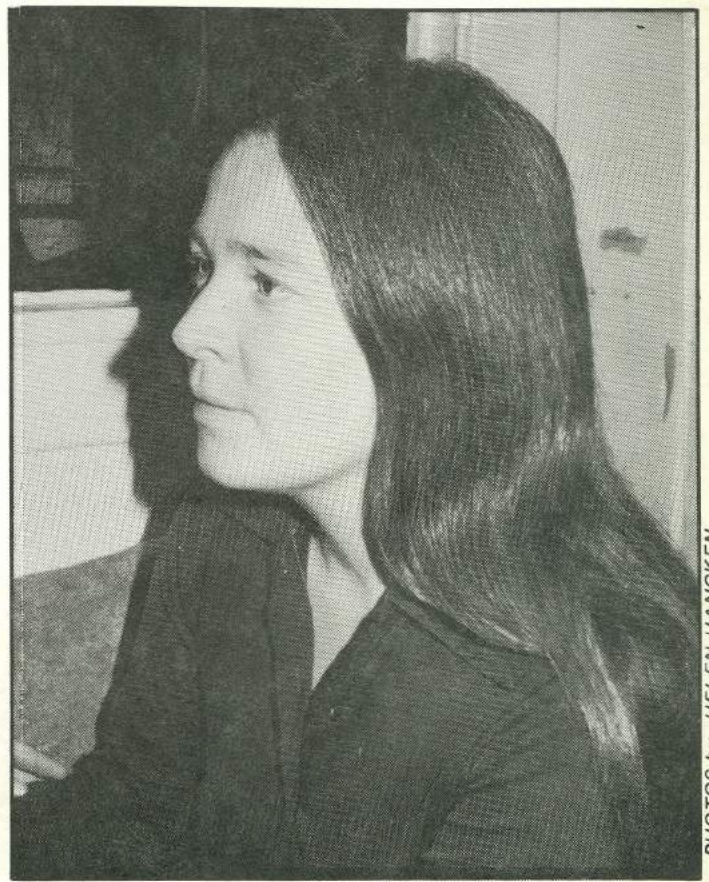
1951 Artesia Blvd. Redondo Beach, Calif.

FROM US

The TIDE Collective dedicates this issue to JANE HERMAN and GAHAN KELLEY (affectionately known among us as "Ganie and Jahan"), our radical feminist mediators, whose woman-energies have helped to keep our collective and your magazine together.



"GANIE"



"JAHAN"

PHOTOS by HELEN HANCKEN

Three months ago, an unbalanced and overworked, somewhat indecisive but highly committed "collective" of Lesbians decided to get ourselves together. We called to the community for help. The Radical Feminist Therapy Collective from Venice, Ca., in their dedicated style, answered the call by sending two sisters into our midst to mediate.

After two months of emotional and political struggles, tears, resignations, new insights, much hard work and many strokes for each other, we are feeling good about the outcome — a closer, more balanced group of women rededicated to a movement and magazine we love.

We have learned from this experience how hard and how important it is to be conscious of our collective problems. Sharing our skills and knowledge has helped equalize our energy and overall power. More equal input and involvement from each sister has improved the quality of the magazine. We have opened up more to each other, so respect between sisters and departments is higher. We are still overworked but warmer and closer as a collective.

With this, our 36th month in tidal motion as part of Lesbianation, *The Lesbian Tide* is keepin' on.